CG /31

175 They took from them the gold and silver plaques and orna-
167 ments they had. As soon as they arrived at the first villages
727 they began to make war on the inhabitants and to kill many
726 Indians. Many villages were laid waste and the inhabitants withdrew toward the interior. Then all the tribes of this land joined together and marched against his people, put them to rout, and caused great carnage. The others fled in various directions and the enemy Indians followed them, barred their way, and massacred them all. Scarcely 200 were able to escape out of all those who had left and who were so numerous that the fields were covered with them. He himself was among those who escaped. The greatest number of escapees stayed in the bush through which they had passed and settled there, for they had not dared retrace their steps for fear that the Guaxarapo, Guato, and other tribes would exterminate them. He himself had not wanted to live with them and he left with those who decided to continue their march. On the way they were seen by Indians who assailed them at night and killed them all. He had hidden in the thickness of the copse and, slipping through the underbrush, he had arrived in the country of the Xaray, who had taken and adopted him for a long time. Finally, since their fellow-feelings were mutual, they gave him a woman of the tribe as a wife. He was asked whether he had any recollection of the route he and his people
CG had taken to go into the interior. He answered that it was a
175 long time ago that he had taken this route and that then the
167 people of his tribe cleared a passage for themselves by cutting
484 trees and cleaning out the underbrush with which this land was
● 487 covered. He supposed that since that time brambles and weeds must have overrun the path. He had not gone there any more, nor had he been to see it again. Nevertheless, it seemed to him that if he began to follow it, he would be able to continue; and that this route began near a rounded mountain which could be seen from Puerto de los Reyes. He was questioned also on the number of days necessary to reach the first of these villages. He said that, according to his recollection, one could get there in five days and great provisions would be found there, for the Indians are excellent farmers.

2: Schaden--70 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/60 cont./

476 In many nuclei quite influenced by caboclo culture, the
491 maintenance and cleaning of the roads is also done in the form of
177 collective work. If the chief of the village has enough prestige, he calls the men together for "help"; in the opposite case there is "concurrence" among the inhabitants. Each one takes his lunch -- or not. -- In contrast to the puxirões properly speaking, this form of collective work is certainly not linked to any institution inherent in the traditional culture.

476 The transformations of the primitive conditions of life by the
177 contact with Western society of capitalist type has caused new
463 forms of co-operative work to appear. Thus, among the Mbyá
439 of Rio Branco, who furnish native artifacts to the tourists and visitors to the bathing places, any individual may set himself up as a kind of contractor or economic director, calling or inviting his companions to work with him for one or more days in the making of bows, arrows, canes, small swords, and other things. The contractor sells the products in Santos, São Vicente, or São Paulo, distributing part of the profit preferably in the form of purchased food, among those who helped him.

476 In the Mbyá puxirões to which reference was made in the
574 last passage above there is also common cooking, each contributing to it according to his possibilities. A man or a woman from the group is in charge of the preparation of the food. The women do not take part in the puxirão, but participate in the

476 joint repast. To organize the puxirão, six to twelve liters of
574 drink are purchased. Before breakfast one or two liters "flow,"
273 at two o'clock another similar quantity, once more at four and at six (before having dinner), and the rest at night. To buy the drink they make a "society"; anyone who has money gives.

476 All this in the puxirões of collective interest. For those
574 that are organized for particular clearings we saw that the owner
[262] provides food for the whole group: he buys a fattened pig and drink at the nearby fazenda or village. As for the women, "who only work with the hoe," they also have puxirões (among the Mbyá), "but they do not slaughter /61/ a fattened pig." It does not seem to be a matter of a puxirão properly speaking, but